

is, this afternoon. While Tawhiao was over at Sir George Grey's tent, Te Kooti came out naked, except a breech-cloth, and began addressing those who chose to listen to him. I heard him calling out time after time, "I am the man who has a price set upon his head!" However, some judicious friend soon quieted him down, and he went to his tent.

During last night Sir George received a letter from Tawhiao, of which the following is a translation: "February 1st.—To Sir George Grey.—Salutations! I wish to say to you that I do not wish that we should meet alone, you and myself; and that there should be any occasion for murmuring on the part of the chiefs; therefore, I do not like to come to see you in the evening. I know that you have travelled within the boundary, and I therefore ought to wait on you, as you are the visitor; but at noon, to-morrow, I will see you. I am waiting to gratify my wishes in this respect, and I will then come to see you all.—TUKAROTO." It might be explained that Tukaroto is a new name assumed by Tawhiao, for the following reason: About a week ago a child of his died after considerable suffering; during its illness it constantly kept 'crying, "It pierces within me," referring to the pain it was suffering, hence Tawhiao takes in the meantime the name of Tukaroto, which was the word the child used.

THE MEETING AND SPEECHES ON SATURDAY.

At noon, to-day, the Maoris came forward to the tents of Sir George and his party. Tawhiao of course led. He was dressed in European fashion, wearing a thin dark coat, buckskin trousers, stout elastic-side boots, and leggings. His head was profusely decorated with feathers. After shaking hands with the Europeans, Tawhiao sat down beside Sir George. Rewi, Te Ngakau, Manuhiri, the principal chiefs, also shook hands, while the mass of the people sat around. The following speeches were then delivered:—

Manuhiri said: I have only one word to say, Sir George Grey. The heart is still throbbing with the emotion of the occasion, and I am only thinking now how many years have passed. It is now seventeen years since I saw you last. That is all I can say now.

Hauauru, a chief of Ngatimaniapoto, said: When we see one another's faces we can speak [addressing Hoani Nahe, who is from the Thames]. Come, my elder brother; come to Waikato, come to the remnant of Pari Waikato. These are the remains of Pari Waikato and Pari Hauraki; come, bringing with you treasures of Hauraki. When those treasures were first brought to Waikato they came from Hauraki, to which place they had been brought by the ship *Coromandel*. At least your ancestors told us so. These words were left by your ancestors, and now it is for you in these days to introduce these treasures. (Song.) That is all I have to say to you. Oh! Son Te Heuheu, come to Waikato, come; Sir George Grey is here; he has come with your child [meaning Potatau, the late King.] Come into his presence, come. (Song.) Come here, I am standing here still: come and see us, according to the word of your elder brother [meaning again the late King].

Hoani Nahe, in reply, said: Call to me, call. Here we come. We have not come as in the old days. We have come so as to induce you to think of the past and of the names you have mentioned. We are the representatives of your fathers. We come here as your friends; do not bring in any question that may trouble our interview, but speak according to the desire of your friends, Sir George Grey and Tawhiao.

Sir George Grey said: O father, younger people, O friends! I have heard the words of Manuhiri. It is seventeen years since I heard his voice, and I hear his voice this day with joy. I remember the days that are gone. In the early days I knew your ancestors, and Potatau was my friend. I often sat by his side. I loved him and his tribe. I worked hard that the Native people might live well; but war sprung up. But now that cannot be recalled. We must deal with what surrounds us. In these days the work we have to do is a very difficult work. I am only one man; I alone, perhaps, could not carry out so great a work; but it remains for us in days to come to do it. I have arrived here; we have seen each others' faces, looking anxiously with eyes to eyes, and have spoken mouth to mouth. The growth of a new tree has commenced; leave it, that it may thrive well. I will water the tree, that it may thrive. It will be for all the chiefs of Waikato and of Ngatimaniapoto to assist me in this great work. It is with them that the tree should be allowed to grow. I will ponder over the words of Manuhiri. It remains with us all in the future to further the good. When all the troubles are past, and good is growing, my heart will be glad, and I will rejoice. I am an old man, and Potatau and my old friends are gone. I will be very glad if in my old age I should see good growing up, and that all things are doing well. That is my great wish, and it is also my wish that, my old friends being dead, the new generation should work together with me to further these ends.

Rewi said: The way is clear. But come, come and see us. Come and see us closely; see us clearly. By seeing each other now we will be enabled to see each other frequently in the time to come. Come and see us; come and see us. By seeing us you will be able to see us oftener and more clearly afterwards. Come, that is all I have to say to you; this ends that part of my speech. [Addressing the people:] Listen, listen! We have seen that Sir George Grey is here; where should we see him again? Listen, listen! that is all, where should we see him again? Listen, listen! that is all, where should we see him again? Let us stop now, having met and seen each other as friends; let matters of business be discussed at our next meeting.

Sir George Grey: O Rewi, I have heard your words. I agree with your words that I should see you often, and by that perhaps we will be able to think over matters, and bring them to a good conclusion.

Rewi: I am speaking. O Waikato, this was the Governor in the days of the Governor and Potatau, and in the days when troubles arose. We have not seen each other, as Manuhiri has already said, for seventeen years. Do not contradict him, or object hereafter to meet him; let the past be past; do not find fault; and although Potatau is dead, do not forget him. He is dead; but his spirit still whispers to me, saying, do not find fault, let the past be past—do not find fault. Let the past be past; let us see him. [Rewi here held out Potatau's official seal, set for him by Mr. Watt, jeweller, Shortland Street, Auckland.] Potatau's body is dead; but I will hold his spirit [referring to the seal, and meaning that Potatau's position was now occupied by his son]. The spirit is here. Look! look! the word has been announced [meaning that Sir George Grey had agreed to see them again]. I will